The
UNITARIAN MONTHLY

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What use,—A Church?

THE statement that the Church in not indispensable to Religion is one of those glittering half-truths which is worse than a wholly erroneous proposition. Religion, may, indeed, exist apart from the Church, just as wisdom apart from the school, truth apart from books, and justice apart from courts. But, as a matter of fact, there would be little culture in the world if there were no schools; without books knowledge would soon vanish from the earth; and without courts injustice would sweep the land.

So too, religion may exist apart from the Church; its roots are not in forms or creeds, but in the Soul. But without the Church, religion can no more thrive in a community than education without schools. Piety needs symbol and service to foster it as much as culture needs books. The consciousness of God needs Public Worship to sustain it as much as human society needs courts to maintain order.

—J. H. CROOKER.

M.B.

Notes and News.

A still further rise in the cost of paper, as we go to press, may necessitate reduction of the "Unitarian Monthly" to eight pages for a time.

The celebration of 50 years' ministry of the Rev. H. E. Dowson, at Hyde Chapel, Gee Cross, Hyde, takes place in April. Several presentations will be made to him, including the honour of being made a Freeman of the Borough by the Town Council. Mr. Dowson has made a gift of £800 for Higher Education to the town in commemoration and as a thank-offering for 50 years' connection with Hyde. We unite in hearty congratulations to him and Mrs. Dowson.

The Manchester District Sunday School Association will not hold its Good Friday meetings this year owing to war conditions, but its Annual Meeting will be held on the evening of Saturday, April 14th, instead (see advertisement).

The British and Foreign Unitarian Association and the National Conference of Unitarian and kindred churches have issued a joint appeal with suggestions to churches and ministers concerning National Service.

The Sunday School Association has sent out an appeal to Sunday Schools urging the promotion of Temperance.

At the Annual Meeting of the Lewes Unitarian congregation, Feb. 15th, presentations in appreciation of services, were made to Mr. and Mrs. Funnel, Chapel Secretary and Chapel Organist respectively, and to the Minister and wife, Rev. J. M. and Mrs. Connell.

The "Inquirer" issued a Special Number, illustrated, Mar. 3rd, to send to the men from our churches and schools, who are on active service.

The East Cheshire Christian Union of Unitarian Churches at its Annual Meeting at Ashton, March 24th, presented the Rev. H. E. Dowson with a congratulatory address on behalf of the associated churches, in celebration of his 50 years' connection with the Union.

Mr. D. T. Tudor, K.C., Chief Justice of the Bahamas, formerly a member of the Rosslyn Hill Unitarian Chapel, Hampstead, is one of the new Knights in the recent list of honours conferred by the King.

Mr. E. W. Smith, M.Sc., Chief Chemist of the Gas Department, Birmingham City Corporation, and son of Rev. H. Bodell Smith, has recently been made F.I.C.—Fellow of the Institute of Chemistry.

The Mossley Christian Church (Unitarian) has welcomed 46 new members into its fellowship, Feb. 25th.

The N.-E. Lancashire Unitarian S. S. Union held a most successful Conference at the Nelson Unitarian Church, Saturday, March 3rd, when about 80 friends assembled and discussed a paper on "Our Duty to the Young People," read by the Rev. H. Bodell Smith.

Sir Frederick Low, judge in the conspiracy trial, is said to be "our only Unitarian judge."

The Annual Meeting, Liverpool District Missionary Association of Unitarian Churches was held, March 10th, at the Ullet-road Church, when a high note of duty to present needs and future responsibilities was sounded, and a fine address from Mr. G. C. Armstrong on "The Churches and International Peace" was delivered.

The Annual Meeting of the Midland Christian Union of Unitarian and kindred churches was held, March 12th, at the Church of the Messiah, Birmingham, when the Rev. S. M. Berry (Carr's Lane Congregational) spoke against the exclusive interpretations of Christian Fellowship which had ruled in the past.

A Special Meeting of the Ministerial Fellowship, March 14th, unanimously passed seven resolutions on National Service, emphasising the Ministry of Religion as its most important form for ministers.

A Special Meeting of the London District Unitarian Society, March 10th, discussed the present duty of Churches and protested against the curtailing of Sunday Services.

The London Sunday School Society Annual Meeting was held March 7th, and conferred on the subject of "Our Schools after the War."

A Bazaar for the Pudsey Unitarian Church realised £105.

Transactions of the Unitarian Historical Society: The articles for the forthcoming number are: "Work in the Field of Unitarian History," The Editor; "The Deeds of the Free Christian Church, Horsham," R. M. Montgomery, K.C.; "The Old Nonconformity at Norton," Christopher J. Street, M.A.; "Early Records of a Presbyterian Congregation," The President; "The Old Meeting, Framlingham," Alfred Amery; Reviews, Notes and Queries, Annual Report, List of Members, Rules.

MINISTERIAL CHANGES: Rev. J. H. Short has been welcomed to his new ministry of the St. Helen's Unitarian Church, Feb. 19th. Rev. A. H. Dolphin has resigned Unity Church, Sheffield, and is appointed to be minister of the Lewisham Unitarian Church, London.

DEATHS: Mrs. A. Dodgeon, Padiham, Feb. 8th, 45; Mrs. Eliza Pavey, Ilminster, Feb. 17th, 86; Rev. Thos. Elliot, Southend-on-Sea, Feb. 18th, 72; Rev. W. E. Addis, M.A., formerly Unitarian Minister, Feb. 20th, at Twickenham, 72; Mr. Oliver S. Douse, M.Sc., F.C.S., of Glossop, at Marple, Feb. 14th, 27; Miss F. J. Fordham, Royston, Herts, Feb. 17th, 64; Mrs. W. C. Jolly, Hampstead, Feb. 19th, 87; Mr. E. V. Ellis, M.C., of wounds in France, Feb. 7th; Mr. J. B. Erskine, Dunaveeney, Ballymoney, Co. Antrim, Feb. 24th, 74; Mrs. Kinson, Tamworth, 79; Mr. H. C. Bunce ("Shapcott Wensley"), an occasional contributor to the "Unitarian Monthly," Bristol, Mar. 1st; Mr. W. L. Greenhalgh, Accrington, Mar. 2nd, 65; Mr. James R. Beard, J.P., of Knutsford, at Torquay, Mar. 4th, 74; Miss Annie Fallows, Middlesbrough, March 6th, 85; Mr. Philip J. Worsley, Clifton, March 7th, 82; Mr. Walter Cliff, Melbourne, York, March 1st; Major-General W. Jacob, Tavistock, March 8th, 79; Dr. John Mortimer, Exeter, March 9th, 61.

Look On and Look Up.

LOOK on!
The grief-swept world awaiteth
Strong hands and brave to shape the coming days.
Look on!
Hope all young souls elateth
Who, self forgetting, strive towards holier ways.
Look on!
But in the present hour
See splendid visions, dream prophetic dreams.
Look on!
The forward look gives power
To youth led forth by hope's alluring gleams.
Look up!
God's goodness, over-arching,
Assures you that you struggle not in vain.
Look up!
God's servants, onward marching,
Shall find his holy purpose growing plain.
Look up!
Not always shall men sorrow;
Not always shall they struggle in the mire.
Look up!
Anticipate the morrow
That shall fulfil each human heart's desire.
Look on!
God's Kingdom ever seeing;
Before you goes the Man of Galilee.
Look up!
In God you have your being,
And, by His grace, shall all men yet be free.

—H. Fisher Short.

Boys in War Service.

DEAR BOYS,—Our hearts are with you. We are glad to get letters from you, as you are to get them from us. Though separated, we are united in thought, in sympathy, in purpose, in the ideals we are striving to attain. You know what militarism is, for you are in it. We know something of it for we see it everywhere. It is in all the papers and periodicals we read.

You know well what you are in War Service for. It is not merely that your country has claimed your help, as you have ideals to fight for. And what are they? Are they not these: (1) The substitution of Reason in the place of Force in the settlement of all international differences; (2) the consequent abolition of military domination in the relation of States to each other; and (3) the free development of all nationalities, the small nations equally with the great?

If these are your ideals they are worth fighting for. They are the aims for which Britain entered into the conflict. Justice to every nation. Freedom for all peoples. Equal opportunity for all to live their life, to develop their own self-government in their own way; protection of the equal right of every nation to be itself and to fully realise its possibilities.

This really means the application of morality, of religious principle to international affairs. Had Austria and Germany been guided by such application there would have been no war. You can see clearly enough that it was because religious principle received no consideration whatever, that war became possible. It has happened through lack of real religion, through the absence of desire to do the right according to the Golden Rule.

So you are helping to destroy the power of the robber, the marauder, the oppressor among the nations, and to make justice, honour, and equal liberty the conditions for all. You are doing this to protect the freedom and honour of your own nation and that of all other nations. It is a grand cause. We are all working for it and sacrificing for it in our Homeland of the British race. It is for that the mothers are suffering the absence of their sons, the wives bearing the separation from their husbands, the children doing for the time without fathers.

You will bravely do your duty, and because we know you will do that like heroes, we must do no less at home out of love for you, as well as from love of the right. May the blessing of God be with you.

—A Unitarian Minister.

Watchman, what of the night?—
Ah, child, child, it is long!
Moonbeam and starbeam and song
Leave it dumb now and dark.
Yet I perceive on the height
Eastward, not now very far,
A song too loud for the lark,
A light too strong for a star.

—Swinburne.

PRAYER: O RIGHTEOUS God, be thou our strength and stay in this time of the Nation's trial, that with courage and loyalty we may accomplish that which thou givest us to do and bear that which thou givest us to bear. Grant that our prayers and our labours may be directed towards the victory of thy righteousness, and the coming of thy Kingdom.—Amen.

From the Business End.

BY A MELIORIST.

IV.—WILLIAM WALLIS AT THE CROSS ROADS.

DESPITE the smallness of its numbers and the feebleness of its congregational life, Bardsley-street Unitarian Church was by no means a failure. Its membership consisted of reputable folk, who loved their homes, who looked well after their business, and whose interest in their town's affairs left nothing to be desired. And though their theological views were repugnant to their orthodox neighbours, the general impression was that anyone belonging to 'the Unitarians' was straight and dependable, especially in business methods. Nor were the "Bardsley-street people" unaware of this. Indeed, they were rather inclined to plume themselves on their reputation for honest dealing and civic worth. The mistake most of them made was in thinking that on good citizenship and twenty-shillings in the pound hung the "whole law and the prophets." The plain truth was that, save in a negative and critical way, the bulk of them had no interest whatever in religion. Really, they didn't know what religion was. Hence, what John Baines disclosed to his three friends on that memorable Sunday night at William Wallis's fireside burst upon them like a bombshell. The discovery that Unitarianism involved prayer and worship and the cultivation of the spiritual life shocked them into embarrassment.

"Mr. Baines," said Wallis impulsively, "is it any use our trying to increase the attendance at 'Bardsley-street?' If things are as bad as you suggest, and certainly they look it, it seems almost hopeless to attempt anything. Suppose we crowd the church to suffocation, what earthly good shall we have done if—well, if the real thing is missing?"

"My dear lad," said the fatherly old man; "why not have the real thing too?" "I wish we could," said Wilson plaintively.

"I believe it is coming, Ben."

"I hardly know what to say, Mr. Baines," broke in Johnson almost fiercely. "You have given me such a shaking. I feel that, except for you and a very few others, 'Bardsley-street' is little better than a sham church—a place of worship without worshippers. And I feel jolly well ashamed that I have helped to play at being religious."

"Come, come, Henry!" said the old man tenderly. "I think I know what you are feeling."

"I feel sorry for Mr. Benson," exclaimed Johnson vehemently. "What a splendid fight he puts up, and how stone deaf nearly the whole lot of us are to his untiring appeal. Why, it's enough to drive him crazy."

"And you may be sure it would, Henry, if he hadn't got hold of what William calls the real thing."

"Well, yes, I suppose that explains it all—his kindly heart, his cheery face, and his fine perseverance," said Johnson softening.

"Well, what's to be done now, Mr. Baines?" Wallis interposed. "After all I have learned to-night, I don't feel good enough to go on with this effort."

"Look here, William," said Mr. Baines earnestly, "You believe in Mr. Benson?"

"Never so much as at this moment," was the eager reply.

"You believe he is trying to do a good work?"

"The noblest work man ever put his hand to."

"Does he deserve the help we can give him?"

"He is worthy of better help than mine."

"Then, William, don't withdraw your hand."

"But, Mr. Baines, it is I who need helping," said Wallis with genuine concern.

"Yes, yes, I know; and Ben and Henry are both aware of the same need. Isn't it so?" Lost for words, the other two nodded affirmatively.

"Then, without speaking words too sacred for utterance, let us make a compact to carry out our scheme on the original lines. Let us deal with it from the business end. In spite of all that I have said to-night, or rather because of it, I am a meliorist. The difficulties are great, but I believe that pluck and persistence and a faithful endeavour after the real thing will enable us to surmount many of them. The committee will expect to hear more about the scheme on Thursday and I trust that both Ben and you will not swerve a hair's breadth from your original enthusiastic purpose. Now, I must leave you." With this, John Baines took his departure, followed shortly by Johnson and Wilson. Alone, William Wallis was aware of a strange conflict of thoughts and feelings, but the outstanding impression was that he had been pulled up.

Alas for the scheme that had given him such delight. Pride of office and the pleasure he felt it would give his minister had spurred him on to try to get the people to the services. He now saw that church attendance, as an end in itself, was no real end at all. How, then, feeling as he did, could he rally the committee to deal with the matter from the business end? What, after all, was the business end? That membership of a congregation involved the duty of attending the services was plain enough, but suppose he could induce his fellow-members, as a point of honour, to be in their places regularly, what would be gained? Like himself, most of them enjoyed singing the hymns, but they never thought of the words they sang; sometimes they listened to the prayers of the minister, but they never prayed with him; when the sermon dealt with everyday affairs they were stirred, but when it had to do with God and the soul, it failed to touch any

responsive chord. How futile the whole thing now seemed! And what right had he to be the secretary of a religious society? He was in a false position and ought to resign. Here the figure of the saintly John Baines rose before his mind, and, anon, he saw in vision the earnest face of the minister as he stood in the pulpit pleading with the people to learn of Jesus and let the Holy Spirit enter into their lives. How dare he tell those two good men he could go on no longer. And yet, how could he continue? Here was the stiffest problem he had ever encountered. Two ways opened before him, each a path of duty and each leading away from the other. He was, undoubtedly, at the cross-roads. Then, like a flash, came the thought, "Why not see Mr. Benson?" At once the situation seemed to change. Like a man who, lost in a wood, is at the point of despair, when suddenly he comes upon the woodman, William Wallis felt that in his minister he had found the one who could show him where his real duty lay. Yes, it would be all right, he smiled, to himself, and, with a sigh of intense relief, of which he was hardly conscious, he turned out the light and went to bed. The following evening found him in the Rev. Frank Benson's study. To recount the events that had culminated in that interview was anything but an easy task, but with many a halt he persevered to the end. And so this was the conspiracy, thought the gratified minister as the extraordinary narrative was unfolded, the secret he had almost ached to know. What every true minister longed for, but scarcely any minister secured, had really come to pass: there were actually four men in his congregation who had discovered why churches were built—who had found out that mere church-going was not religion. Only with the utmost difficulty did he control his feelings. For sheer joy, he was moved to cry, "God bless John Baines! God bless you all!" but the anxious look of Wallis and the note of appeal in his voice, restrained him.

"And now, Mr. Benson, what ought I to do?" he said

"That depends, William, on how you really feel."

"How do you mean, Mr. Benson?"

"How do you feel about the real thing?"

"I feel it must be the only thing that matters; but what the real thing is I have not the remotest idea from personal experience."

As the minister, being busy with his own thoughts, made no response, Wallis continued, "I cannot help thinking that only a religious man should be the secretary of a church."

"There you are quite right, William," said the minister frankly; "only men of deep religious conviction should accept any religious office whatever. Unfortunately, in most churches, it frequently happens that men of a very different type, and from anything but religious motives, push themselves forward and assume leadership."

"Then, you really think, Mr. Benson, I ought to resign, as I am quite ready to do?"

"There, William, you are distinctly wrong. Your loyal support, I valued before—how much, you would perhaps be astonished to know. We ministers are very human; though we are sustained by the knowledge that we are servants of God, there are times when the weight of discouragement is so heavy that, were it not for the sympathetic co-operation of such men as you, William, we should break under it. Believe me, your frank utterances this evening have made me happier than anything I have experienced during my seven years at Bardsley-street. You have revived hopes I entertained when I enterd the ministry over twenty years ago—hopes I thought were dead and buried. No, William, you must not resign. More than ever, I need your help. You and Ben and Henry and dear old John Baines shall help me to make Bardsley-street a really living church."

"But, Mr. Benson," insisted Wallis, "I am not a religious man. I thought I was a Unitarian, but I now see I am nothing of the kind."

"My dear William, you are more religious than you know; only, as a typical Unitarian layman, though you stand close to the tree of life you allow something to prevent you from plucking its richest fruits."

"I have a vague idea of what you mean, but—"

"Then, for the present," interrupted the Minister, "leave it at that. As time goes on, I believe I can help you to see things more clearly, and you can best help me to help you by retaining your position as secretary."

"Since you wish it, Mr. Benson, for the present I will do so."

"That's settled then," said the minister cheerfully; and now about Thursday. Before then I want you to have a chat with John Baines. Tell him exactly how you feel and ask him to attend the committee meeting. You can tell the meeting you have invited him, as one of the oldest members of the church, to explain the scheme of which they have already heard something. I'm sure they will be agreeable."

"Thank you, Mr. Benson," said Wallis, rising, "I felt sure you would help me."

"I'm glad of that," responded the happy minister, warmly gripping Wallis's hand; "and you and our three friends are going to help me a great deal more."

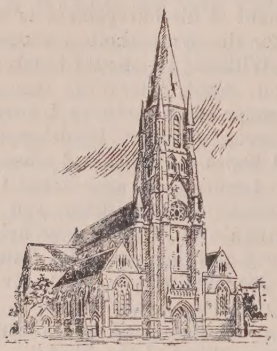
(To be continued.)

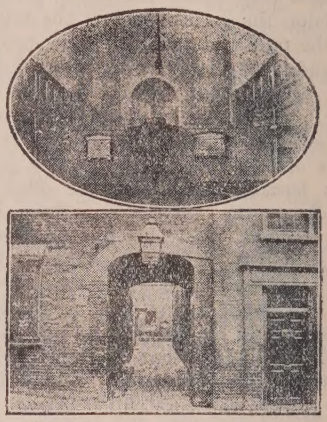
HONESTY BETWEEN NATIONS.

The Germans are awakening to a consciousness of the futility of their dream of dominion, founded on the idea of might irrespective of the rights of other nations, and they will ultimately be forced to accept the idea, so strange to them hitherto, that honesty between nation and nation is as necessary as between man and man. —Dr. Dugald Clark.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life: of whom shall I be afraid? —Ps. 27, 1.

The High Pavement Chapel, Nottingham.





(1) Interior of the Old Chapel, 1805-1873.
(2) Approach to the Old Chapel.

THE congregation assembling at this chapel is one of the oldest in our body, and can claim an unbroken descent from the Presbyterianism of the early days of the Commonwealth. It springs from the churches of St. Mary's and St. Peter's in Nottingham, the congregations of which were then served by three Presbyterian divines. They, with the Ministers of neighbouring parishes, joined in establishing a Presbyterian system of church government for Nottingham and the district round, and the minutes of the meetings of the Classis are still a cherished possession of the High Pavement. So matters remained till the Act of Uniformity came into operation in 1662, and drove the three Nottingham ministers, John Whitlock, William Reynolds and John Barrett (be their names for ever held in reverence) from their pulpits. Space will not permit us to tell of the persecution and suffering they underwent in the years which followed, but still they kept together their flock—for the two congregations were now united—coming over by stealth on Sundays from Mansfield, to which they had been driven, to meet in some hidden cellars in the rock, —these lie not far from the present chapel,—or if this were impossible, sending over sermons to be read by their faithful people. In 1672 Whitlock, Reynolds and Barrett obtained licences to preach in various public and private places, but, on the withdrawal of Charles's Indulgence in the following year, persecution once more "waxed hot" against them, and they were driven to the same secret meetings as before. When James II. proclaimed liberty of conscience to "all persons of what persuasion soever" they returned to Nottingham, where they and their people again enjoyed their "sanctuary blessings, none making them afraid.' Then followed the Toleration Act, and within a couple of years the congregation built its first meeting-house on the High Pavement. Here the Chapel has remained ever since, though enlarged in 1754, and rebuilt in 1804-5, and again in 1873-6. The trust deed is in the same undoctrinal form as in most, if not all, of the dissenting bodies of the day, and it may be of interest to mention that the contemporary trust deed of the Castle Gate Independent Chapel, in Nottingham, is quite as open. Though in its early days our congregation was clearly "orthodox," it cannot have been long before heresy crept in, for we find that as far back as 1737 a man who was excommunicated from Castle Gate on account of his denial of the Deity of Christ was readily received into the High Pavement. The literature which sprang up around this episode quite sufficiently proves how far the latter body had abandoned the theology of its founders. That Arian views speedily took firm hold upon the congregation is certain, and though it was not until the Rev. Jas. Tayler became minister, in 1802, that the chapel was openly proclaimed Unitarian, and Unitarianism was as openly taught by that name, there can be little doubt that the belief was there long before.

Besides the founders of the congregation, some of the better known of the High Pavement ministers were Dr. Samuel Eaton, Dr. Nicholas Clayton and Dr. Philipps; the Rev. George Walker, perhaps the most famous of them all, a man of great eloquence, the ardent friend of civil and religious liberty in times of peculiar difficulty and peril, theologian, mathematician, erudite writer, tutor at Warrington, professor at Manchester, Fellow of the Royal Society; the Rev. James Tayler, whom we have already mentioned; the Rev. John Grundy ("Kill-devil" Grundy as he was later known in Lancashire) and the Rev. Dr. Hutton.

Their successors bear names well-known and honoured among us, and not least in our esteem and regard is the present Minister, the Rev. J. C. Ballantyne.

The High Pavement can claim intimate association with such famous men as Philip, Lord Wharton, who had been a lay member of the Assembly of Divines, and was a warm friend of the Nonconformists (the congregation for long enjoyed his Bible charity); Dr. Doddridge, who was twice invited to become minister, and only refused lest he should seem to supplant a friend; Dr. Andrew Kippis; Dr. William Enfield, of "Speaker" fame; Gilbert Wakefield; Samuel Taylor Coleridge, who preached from the pulpit, as he records, "in coloured clothes;" Lord Byron, who when a boy in Nottingham was a worshipper at the chapel; the famous artist, Richard Parkes Bonington; James Martineau, whose decision to embrace a religious career was made at the graveside of Henry Turner; and John James Tayler. Apart from the many leaders in public and municipal life whereof the High Pavement can boast it can claim as members the early Earls of Meath and Clare, and representatives of the Foljambes, Hallowes, and Denisons (of whom was the well-known Speaker of the House of Commons), and of the families of Enfield, Lowe—Edward Joseph Lowe was a noted metereologist—Fellows (among them Sir Charles Fellows, of Xanthian Marbles fame), Paget (Charles Paget was for several years Member of Parliament for Nottingham), Dowson, Hollins, and Hawksley, and here also in recent days worshipped Philip James Bailey, the author of "Festus."

The Sunday School attached to the congregation, which was founded by the Rev. James Tayler, has a history of considerably upwards of a century behind it, and a vigorous life to-day, while the High Pavement Day Schools, established as far back as 1788, were for long the best of all the primary schools in Nottingham, and to the education given there many of the leading men in the town owe the start of their career.

Among the chapel institutions, also, is the High Pavement Chapel Provident Friendly Society, which looks back on a career of nearly one hundred and ten years, and still flourishes.

Rev. GEORGE WALKER (1734-1807)
Minister of High Pavement Chapel, 1774-1798.

Rev. JAMES TAYLER,
Minister High Pavement, 1802-1831.
Founder of the Sunday-school and first to preach Unitarianism openly at High Pavement Chapel.

PHILIP, LORD WHARTON, (1613-1696)
Friend of the Early Nonconformists, whose Bible Charity the High Pavement Chapel shared.

MARQUIS OF DORCHESTER,
Who presented Whitlock and Reynolds to the living of St. Mary's in 1651.

MENTAL GEOGRAPHY.

The most populous country is Oblivion. Many go there; few return.

The largest river is Time.

The deepest ocean is Death.

The region where no living thing hath habitation is called Yesterday.

The most highly civilised country is To-day.

The highest mountain is called Success. Few reach the top save those who watch sharply for the passing of the spirit of the mountain, Opportunity, who carries upward all those that seize hold upon him.

The region where no man hath ever set foot is called To-morrow.

The greatest desert is called Life, and it hath many oasis. These are called Hope, and Ambition, and Love, and Charity, and Home. And of them all the last is the most beautiful. Besides these are many others, smaller in extent, whence the traveller obtaineth refreshment during the weary journey through Life.

Rejoice in Thy Labour.

By Rev. WILLIAM C. HALL, M.A.

WE have our daily work to do, and about much of it there may be little that is joyous. We know that that part of it is not likely to endure: for we cannot, or will not, labour in it with the energy that makes things permanent. We want to get over it without getting into it; and that is the way to leave it behind, a poor thing unworthy of memory. But it is not all so; surely there is some part of it into which we ought to be able, without great striving of will, to throw our hearts; some bit of it that is worth every bit of us, at which we can labour with a great zest, an eager doing, and a mighty joyfulness.

Or, if there is no such part, if all this commonplace routine of the day has no relief, no higher pieces, let us find outside it something at which and in which, we can labour, rejoicing. We may make on the margins of life something that shall stand for ever and be perpetually good and delightful. If we can find some work, whatever little bit of humblest labour, in which we can rejoice, we shall do something that will endure. And that will train us to rejoice in many of the things set before us and planned for our doing in which we think our hearts can find neither ease nor pleasure; and we may go to the most hum-drum task to find in it joy of life and the soul's satisfaction. A new faith, or a revival of the faith of ages, will be ours, the faith of great workers and poets, that much of the work of these hands will outlast these hands; much of the thought of this brain this brain itself; that energies for good will outlive our strength and breath, and that we shall have builded for ourselves monuments more durable than the stones that may take our mortal names, and memories richer than any memorials.

Our work as so much material made or shaped will perish—there shall not be left one stone upon another, and time shall lay our beauteous temples in the dust—but our work as spiritual energy given out in joyous effort will endure. It is perdurable. The material work will pass; the spirit in the work, if it is a spirit of joy, is immortal.

Nat. Unitarian Temperance Association.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.
Hon. Treasurer: Mr. E. BUSER.

FALSE FIRE.

IN the Mosaic account of the institution of the order of the priesthood we have an apt association of the strange fire of Nadab and Abihu, with the prohibition of wine or strong drink for Aaron and his sons. Again, in the early days of Christianity, we have the Apostle Paul, who stands next to Jesus as the founder of Christianity, exhorting the church at Ephesus, "Be not drunken with wine, wherein is excess, but be filled with the spirit." The years between the Mosaic dispensation and the Christian dispensation witnessed an evolution in the conception of the priesthood, well expressed in the Apostle Peter's first epistle: "Ye are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices." And also by the Apostle John in the book of the Revelation, "he made us to be a kingdom, to be priests unto his God and Father." Thus all Christians are called and designated priests unto God, there is no more a separated order of men who only are called, and to all there is therefore the warning given, if not the prohibition, to drink no wine or strong drink to rouse and excite the emotional faculty by which we draw near to God. There is a legitimate means in the gift of the holy spirit bestowed by God himself, "be filled with the spirit"; we may not put strange fire in the censers, neither for worship nor service. "Whatsoever ye do (says the apostle), do all in the name of the Lord." Therefore our religion is to apply to all our affairs, and temperance as a part of our religion must be observed in all things. To resort to alcoholic stimulants in order to enable us to do our work either in the Church or the world, is to degrade the grace of God, and to despise the powers of mind and body, it is the strange fire that supplants the holy fire from God.

Moses was wise, the Christian apostles were wise in denouncing the turning to wine and strong drink as substitutes for the true means of grace. Temperance is Religion, let us proclaim it from the pulpit and teach it in our schools, let us banish alcohol from our homes and our country, that true religion may abound to the glory of God and the salvation of our race.

R.N.

The Unitarian Historical Society.

ESTABLISHED, MAY 27th, 1915.

President: Mr. JOHN C. WARREN, M.A. Treasurer: Mr. R. M. MONTGOMERY, K.C., 5, Crown Office Row, Temple, London, E.C.
Secretary: Rev. W. BURGESS, B.A., 4, Lansmith-road, Plymouth.

OBJECTS:—(1) Study of Unitarian History. (2) Preservation of Records. (3) Publication of Documents and Transactions.

IT was a matter of satisfaction to all connected with our body, when this Society was formed some time ago. We now learn that the first volume of its transactions is in the Press and will be published very shortly. In addition to an introduction by the Editor (the Rev. W. H. Burgess, B.A., whose work in antiquarian research is so well-known) surveying the field of investigation, there will be, we understand, other articles of historical interest.

The increasing number of our congregational histories recently published, testifies, we trust, to a growing interest in our past, which the new society will doubtless serve to strengthen and promote. The rise and spread of Unitarian beliefs in our islands, and the lives and sufferings of the early professors of our faith (for suffering has been the lot of most of them) are matters that will repay ,and indeed need, a closer study than they have received. Our old chapels present a most inviting field for research, and their various registers are full of antiquarian interest. Much that deserves recording is gradually slipping away from us, and much too that we have hitherto accepted as historical fact requires confirming, or even perhaps more urgently, correcting. We look to the society to help in all these ways. The treasurer is Mr. R. M. Montgomery, K.C., 5, Crown Office Row, Temple, E.C., to whom subscriptions may be sent. The amount is only 5s. a year, and we venture strongly to urge our readers to help along so good a cause, by becoming original members for 1915-16, which will entitle them to a copy of the transactions now in the Press. Perhaps our ministers will make the matter known to their congregations, and receive and remit to the Treasurer any subscriptions.

A Talk to the Children.

DEAR YOUNG FOLKS,—

Again I want just a little talk with you. You know the good old story of Jack and Jill—

Jack and Jill went up the hill,
To fetch a pail of water,
Jack fell down and broke his crown,
And Jill came tumbling after.

Yes, that's it. You are sorry that they tumbled are you not? You would not like to have your heads broken, I am very sure. And it must have been a very painful thing for Jack. But we always hope that Jill did not break her head.

Yet it was a nice thing that they went together, wasn't it? Jack wanted Jill to help him with the pail of water, and Jill was glad to help him evidently. It is good that we should all help one another. That is just what we are here for. Boys and girls who will not help one another make it much harder work for themselves. If Jill had been very selfish and refused to help Jack, what would you think of her? You would say she was not a good sister. But as it was she did help him. So we think all the better of her for that.

She went with him to help him to carry that pail of water. Have you ever tried to do that with somebody else? If you have then you know what it is: You held one side and someone else held the other. You shared the burden. That is just what we all ought to do—to bear one another's burdens. Sometimes it is Jack's burden, sometimes it is Jill's. Or may be it is mother's. And the burden is all the lighter if you can take a bit of it. Is that what you do for your brother or sister, or for your mother when she has too much work to do?

Poor Jack fell down. And because they had both hold of the pail his fall pulled both the pail and Jill down too. So Jack's fall caused Jill to fall. You see they shared each others hurt too. We are all so much bound together that when one is hurt it hurts others. If your brother is hurt, don't you feel hurt? If you see your mother shed tears do you not also feel like crying too?

So we must try not to fall, not only because it hurts, but also because it hurts others to know that we are hurt ,and all the more if our fall makes them fall too!

I like to think that Jack and Jill, brother and sister, went together. I like to think they shared the work, and that they shared their sorrows too.

All boys and girls should belong like Jack and Jill to the noble army of brave helpers. Do you belong to that grand company? Of course you do.

—The Editor.

Unitarianism.

THE British and Foreign Unitarian Association was organised in 1825 for the diffusion of the principles of Unitarian Christianity.

The great beliefs of Unitarians are: The Fatherhood of God; the Brotherhood of Man; Universal Salvation by Character; the Leadership of Jesus; progress upward and onward for ever.

Their Religion is summed up in Love to God and Love to Man, in accord with the teaching of Jesus.

Unitarians do not impose any authoritative creed. They agree upon their cherished beliefs, which they are free to restate and re-adjust in harmony with new revelations of Truth as they come.

Unitarianism is based upon free thought in religion and the free exercise of Reason and individual judgment. All its doctrines are examined and tested, and what is unreasonable is rejected. Consequently its accepted beliefs are the more unshakeably true.

The key-word of Unitarianism is—Unity. Its theology is—the Unity of God as one person—the Father only. Its sociology is—the Unity of man. Its Religion,—the Unity of Man with God.

The British headquarters of the Unitarian body are at Essex Hall, Essex-street, Strand, London, W.C., in which are the offices and book-rooms of the British and Foreign Unitarian Association. The secretary is the Rev. W. Copeland Bowie. Information and literature are sent free to persons who make application. An annual subscription to the Association constitutes membership.

Short Stories.

THE HEROIC IN MAN.

On February 27th, 1852, the ship "Birkenhead" struck a rock off the coast of Africa, which penetrated the ship, and caused her to go down. There were 472 men, mostly soldiers, on board, chiefly recruits who had been only a short time in the service, and there were 166 women and children. The word was passed to save the women and children, and they were handed silently into the boats. When they all left the ship's side the commander of the vessel thoughtlessly called out that all those on board who could swim should jump overboard and make for the boats. But Captain Wright of the 91st Highlanders, said, "No! if you do that, the boats with the women must be swamped"; and the brave men stood motionless. There was no boat remaining, and no hope of safety; but not a heart quailed; no one flinched from his duty in that trying moment. "There was not a murmur nor a cry amongst them," said Captain Wright who was a survivor, "until the vessel made her final plunge," and the heroic band went down with the ship.

MISJUDGMENT.

La Motte was one day passing through a crowd, and accidentally trod on the foot of a young fellow, who forthwith struck him on the face. "Ah, sir," said La Motte, "you will surely be sorry for what you have done when you know that I am blind."

REVERENCE.

Two English navvies were in Paris on their way home from Spain. A hearse was passing on its way to the Montmartre Cemetery, bearing a coffin of poplar wood with its cold corpse. Not a soul followed. The day was rainy and dismal; passers-by lifted the hat as the hearse passed, that was all. But the two navvies were not content merely with that. "Poor wretch" said one to the other, "no one follows him; let us two follow!" And the two took off their hats and walked bareheaded after the corpse of a stranger to the French cemetery.

THE WORTH OF CHARACTER.

Colonel Charteris said to a man distinguished for his honesty, "I would give a thousand pounds for your good name." "Why?" "Because I could make ten thousand by it," was the reply.

The boy must have had a thoroughly good moral training, who, when asked why he did not pocket some pears, for nobody was there to see, replied, "Yes, there was; I was there to see myself; and I don't intend ever to see myself do a dishonest thing."

National Conference Guilds' Union.

(This National Conference is of Unitarian and kindred Churches).

President: Rev. J. M. LLOYD THOMAS. Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham. Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: THE DAY AFTER TO-MORROW.

Never so busy as now were the makers of the future. Forward-looking men are scheming and planning for the times to be. Commerce, industry, finance, science, education, health—where shall we stop?—each commands the best of its brains who are preparing for the day after to-morrow. Shall the children of this world be more prudent than the sons of light?

What about religion? Even here is some activity; though sad to say much of it appears to be expended on secondary aims. Deploring over-lapping and seemingly unnecessary separations, a few men of vision are working for co-ordination and unity; but their schemes are not big enough to merit the name, "Catholic." Moreover, their interest appears to be more in ecclesiastical machinery than in that spirit which alone can produce effective unity. Then, there are theologians—some broad, many narrow—whose hearts are set on harmonising the creeds with living requirements or on making life toe the line of ancient formulas. If we know what we are about, we shall see that the best and shortest way of arriving at the day after to-morrow, is to go back to the day before yesterday. Doctrines of development and claims of apostolical succession, notwithstanding, the day after to-morrow will not be what it ought to be unless men over-leap the metaphysical creeds and ecclesiastical systems of yesterday, and get back to the pure spirit and simple human truth of Jesus himself. "Back to Jesus" then is the call we must raise and obey. Some modern preachers imagine they repudiate this when they cry, "Not back, but forward to Jesus." What they mean, however, is implied in our call. In moral and spiritual advancement, Jesus is indeed far ahead of his leading disciples. Of this we are gladly aware; but if men would see him as he is, they must look back historically, they must look beyond the dogmas and ideals which, yesterday, were thrown up like curtains in front of him, until they see the prophet of Nazareth, a man full of grace and truth. As he foretold, men are crying "Lo here," and "Lo there," and he is neither "here" nor "there", but yonder: historically, he walks the fields of Galilee; ideally, he awaits us in the day after to-morrow. That day may witness great achievements, but without him, that is, without his spirit, they will prove but dust and ashes.

—H.F.S.

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Manchester District Sunday School Association.

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Speakers: The PRESIDENT (Mr. Albert Slater); Rev. A. W. FOX, M.A. (Todmorden); Rev. JOHN ELLIS (Stalybridge); Miss E. JOHNSTONE (Bury.)

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